THE Pilgrims Wiſh, OR THE SAINTS LONGING.

Diſcuſſed in a

SERMON

Preached in St. *Bennet Grace-Church*, AT THE

FUNERAL OF

Mris *ANNE DUDSON*

(Daughter of Mr. *Iſaac Calf*, heretofore Miniſter of Gods Word at *Chatwell* in *Eſſex*, and late Wife of Mr. *Edward Dudſon* of *London*, Draper) who departed this Life the Fourth day of *January*, 1658. and was Interr'd the Eleventh of the ſame Moneth.

By *Nath. Hardy*, D. D. Dean of *Rocheſter*.

Luk. 2. 29. *Lord, now letteſt thou thy Servant depart in Peace, according to thy Word.*

Aug. in Joh. *Qui cupit diſſolvi & eſſe cum Chriſto, non patienter moritur, ſed patienter vivit, & delectabiliter moritur.*

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To my Worthy Friends,

Mr. Edward Dudson,

AND

Mrs. Elizabeth Man.

THe near Relation *which* you *both had to the* deceaſed *Gentlewoman*; *the* one *of an* Husband, *the* other *of an* Aunt, *moveth me to* joyn *you together in this* Dedication.

The dear Affection *which you both had to her* Perſon *whileſt* alive, *and have to her* memory *now* dead, *enduced you to* deſire *this* Publication.

After ſome delay *of* time, (*for which I* beg *your* pardon, *as being not* voluntary, *but* neceſſitated *by* multiplicity *of emergent* occaſions) *I have at length* fulfilled *your* deſire: *By which means, her* living works,

and dying words, (*as they* follow *her*, *ſo*) *will* live *ſtill with* you, *for your* Conſolation; *and not with* you onely, *but with* all *unto whoſe* hands *this following* Diſcourſe *ſhall come*, *for their* Imitation.

Nothing remaineth *but my* Prayers, *not for her*, *ſhe* needeth *them* not, *but* hers; I *mean* your ſelves, *and* her ſurviving Children: Of whom *the* one *of you is*, *I doubt not*, *a* careful Father; *and* to whom, *I truſt*, *the* other *of you will be* inſtead *of their* tender Mother. *That you may* all *enjoy* a proſperous laſting life *on* Earth, *and a* glorious everlaſting life *in* Heaven, is the *earneſt* Prayer *of*

Your affectionate *Friend*

NATH. HARDY.

THE

THE Pilgrims Wiſh OR THE SAINTS LONGING.

PHIL. 1. 23.

For I am in a ſtrait betwixt two, having a deſire to depart, and to be with Chriſt, which is far better.

DEath is the *lot* of *all Men*; to deſire *Death*, the *temper* of *few Men*. It is that *Gueſt* which *every Man* muſt *entertain*, and yet ſcarce *any Man* will bid *welcome*. *Many* are ſo wicked, that they ſcarce think of it; *more, far more*, are ſo *weak* that they do not *deſire* it. Indeed to *deſire Death* aright, argueth one *more* then a *Man*, a *Chriſtian*;

nay, more then an *ordinary Chriſtian*, a *ſtrong Saint*. Such an *one* was *he* who uttereth theſe *words*; a *Star* of the *firſt* magnitude, a *Chriſtian* of the *higheſt* Form. But yet the *examples* of *Eminent Saints*, are ſet as *Copies* for us to write by; and though we cannot preſently *obtain*, yet we muſt ſeriouſly *endeavour*, that the *ſame* minde may be in us, which was in this holy *Apoſtle*, who ſaith, *I am in a ſtrait betwixt two, having a deſire*, &c.

In which *Verſe* are *two* Generals obſervable: Namely,

Death's Deſcription, in thoſe words, *To depart, and to be with Chriſt*, Where we are to take notice of

The *Nature* of *Death* in *General*, it is a *Departure*.

The *Conſequent* of it to the *good* in *particular*, and that is *being with Chriſt*.

St *Pauls affection* towards *Death* in the reſt of the Verſe: where is to be conſidered,

The *Quality* and kind of the *affection*, it is a *deſire*.

The *Æquity* and Juſtice of the *Reaſon*, enducing to it, becauſe *it is far better*.

The *Energy* and ſtrength of it, in the *Effect* flowing from it, in that he was in a *ſtrait betwixt two*. *Of each* of theſe in their *Order*;

Gen. 1. Beginning with the *Deſcription of Death*, and that

Partic. 1. As to its *general* nature in the word *Depart*. Among the *many* acceptions of the *Greek* Verb, none more

more *ſuitable* to this *place*, than that which is the moſt *plain*: Namely, to *remove* or *depart*, anſwering to the *Hebrew* word נָסַע, whereof the *Syriack* here maketh uſe, and with which *agree* the Latine words, *Migrare, abire, diſcedere.* So that the *Aſſertion* couched in this *Expreſsion*, is *Obitus, Abitus*; *Dying* is a *going hence*; the *time* of *death* is ὁ καιρὸς τῆς ἀναλύσεως, *the time of our departure.* 2 Tim. 4, 6.

A *Departure* it is, and that both of the *Soul*, and of the *Perſon*; of the *Soul*, out of the *Body*; of the *Perſon*, out of this *World.* I finde the Apoſtle *Peter* in two Verſes deſcribing *Death* by two *words*, which ſet forth this *double Departure*, the *one* ἀπόθεσις, a *putting* off; the *Soul* putting off the *Body* when we die, as the *Body* doth its *Cloaths* when we go to *ſleep*; the *other* ἔξοδος, a *Deceaſe*, or going out of the *Ægypt* of this *World.* 2 Pet. 1. 14, 15.

1. It is a *Departure* of the *Soul* from the *Body*; when *Death* cometh with its ſharp *Edge*, the loving *knot* which nature *tied* between thoſe two dear *Friends* is *cut aſunder*: As *darkneſs* is the *abſence* of *light*, when the *Sun* removeth from our *Horizon*; ſo is *death* the *privation* of *life*, when the *Soul* removeth from the *Body.* In this reſpect it is defined by *Tertullian* to be *diſ-junctio*, by St. *Ambroſe*, to be *abſolutio*, by *Plato* to be λύσις, διάλυσις, χωρισμός, μετοίκησις, and by the *Latine* Orator, to be *diſceſſus animæ à corpore, a diſ-joyning, abſolving, looſing, a ſeparation, migration*, and *departure* of the *Soul* from the *Body.* *Tertul.* l. de Animâ, cap. 27. *Ambroſ.* de Bono mortis, cap. 2. *Plat.* in Phæd. Cic. in Tuſc.

Indeed it is but a *Departure* of the *one* from
Ambroſ. ibid. the *other*, not an *annihilation* of either; *Anima abſolvitur, corpus reſolvitur.* The *Soul* is *let out* of the *Body*, and the *Body* is reſolved into its *firſt Principles*, whereof it was *compounded*, but neither
Auguſt. lib. de Spir. & Anim. caſ. 43. *returneth* to *nothing*, *Fully* to this purpoſe St. *Auſtin*, *Mors non conſumit conjuncta, ſed diviait, dum origini ſuæ utrumque reddit.* *Death* doth not *conſume*, but *divide* thoſe parts which were before *conjoyned*,
Eccleſ. 12. 11. each *returning* to its *Original*; that is as *Solomon* explaineth it, *The Duſt to the Earth*, and *the Soul to God.* I grant, when a *Man dieth*, he *ceaſeth* to be a *Man*, but *not* to be. *Sic in non hominem vertitur omnis homo*, ſaith the *Poet*, and rightly, but not *in non ens*; the *Materials* ſtill *remain*, though the *Houſe* be pull'd *down*, and the *Fabrick* diſſolved.

2. It is a *Departure* of the *Perſon* out of this World. The *Greek* word moſt properly *Ad rem nauticam ſpectat*, is uſed by *Seamen*, who are ſaid to *looſe* from the *Haven* when they *depart* from the *ſhore*, and put forth to *Sea.* Thus when a man *dieth*, he *departeth* from the *ſhore* of this *World*, and *launcheth* into an *Ocean* of *Eternity.* Sometimes the *word* is uſed of *Soldiers*, who when they *remove*, take *down*, and *unlooſe* their *Tents* which were *faſtned* to the
2 Cor. 5. 1. *ground.* Thus by *Death*, our *Earthly Tabernacles* are *diſſolved*, and we *remove* to *another* place. This *World* in this reſpect is *compared* to an *Inn*, ſince as *Cicero* well, *Natura nobis commorandi*,

non

non habitandi locum dedit. *God* hath *given* us here not an *Houſe* to *dwell*, but onely a *place* to *ſojourn* in. It is ſaid of our *Saviour* ἐσκήνωσεν, *he dwelt among us*, but as in a *Tent*; yea, he was *born* in an *Inn*, to teach us, That *he* for *his time*, and ſurely then *we* for *ours*, are but ſo many *Travellors* ſtill upon *Departure*. Indeed, it is a very frequent Metaphor, by which our *preſent* condition is deſcribed; we are ſaid by the Apoſtle *Peter* to be *Pilgrims and ſtrangers*, *Omnis homo advena naſcendo, & compellitur migrare moriendo*, ſaith the *Father* elegantly, *Every man is born a ſtranger, and when death comes, he muſt be gone*: In reference to which, is that of *Job*, *Man giveth up the ghoſt, and where is he?* Which is not to be underſtood *abſolutely*; for to ſay, *A man is no where at all*, is to ſay, *He is nothing*; but *reſpectively*, he is *no where* here upon *Earth*, he is not *among the living*, he *is vaniſhed* out of this *World*. To cloſe up this,

John 1. 14.

1 Pet. 2. 11.

Auguſt.

Job 14. 10.

1. Since we *Depart* by *Death*, why do we *dote* on *Life?* And ſeeing we muſt *leave*, why do we *love* this *World?* If a *Man* in a Foreign Countrey, where his *ſtay* will be but for ſome *Moneths*, ſhould put himſelf to a great deal of *coſt* in *Building* and *Planting* for his delight; or one who liveth in an Houſe, whereof he hath but a *Leaſe* for a *few* years, ſhould lay out a great deal of *Money* in *adorning* and *beautifying* it; would he not be accounted a *Fool?* O what *mad Men* are we, who ſet our *Hearts*, and

and beſtow both our *love* and *care* upon this *World*, whence we muſt ere long *depart?* Let me therefore *beſpeak* you in the *language* of the
Micah 2.10. Prophet *Micah*, *Ariſe ye and depart, for this is not your reſt:* You cannot fix or ſtay long here, *depart* before you *depart*; let your *affections depart* from the *love* of, before your *perſons depart* from their *being* in this *World*; and let your *Souls* by *divine Love* go *forth*, whilſt yet they are in your *Bodies*.

2. When *Death* comes we muſt *Depart*; Why do we not *make* ready for our *Departure?* When we *depart*, we muſt *walk* through a *ſhady Valley:* O let us provide for our *journey*, having accord-
Luk. 12. 35. ing to our *Saviours* counſel, *Our loyns girt, and our lights burning*; or rather (the *Greek* word belonging moſt properly to *Marriners*,) when we *depart*, we *launch* into *Mare mortuum*, the *dead Sea*. O let us before-hand *Rigge* the *Veſſel* of our *Souls*, that it may be fit to *Sail*; let *Faith* be her *Rudder*, *Hope* her *Anchor*, *Sincerity* her *Ballaſt*, a *profeſſion* of the *Truth* her *Sails*, *Love* her *Cordage*, *good Works* her *Freight*, a *good Conſcience* her *Pilot:* And being thus *provided*, whenſoever the *time* of our *Departure* ſhall come, we may *navem committere*, with confidence *commit* our *Ship* into the *hands* of *Chriſt*. And ſo much ſhall ſuffice for the *firſt* part of *Deaths Deſcription* in that word, *Depart*, which is as it were the *Heart* and *Center* of the *Text*, wherein the ſeveral *Lines* meet: Go we on to

The

The *other* part of *Death's Character*, which is the *conſequent* of it in regard of *good* men, and that is, *being with Chriſt*. *Partic.* 2.

In every *locall* motion, there is a *double* term, to wit, *à quo*, and *ad quem*; *from whence*, and *to which*; It is ſo in this *Departure* whereof my *Text* ſpeaketh, the terme *from* which is not mentioned, but hath been already ſupplyed; the *ſoul* departs out of the *body*, and the *man* out of the *world*: the *term* to which he *Departs* is plainly and punctually expreſt, to *be with Chriſt*.

Indeed this is not true of *every* one who *departs* by *death*, but onely of the *good*. *Balaam* ſaw ſo much, which made him wiſh, *O that I might dye the Death of the Righteous*. When we *dye*, the *ſouls* of *all* go *ad Deum Judicem*, to *God* a *juſt Judge*; but onely of the *good*, *ad Chriſtum redemptorem*; *Chriſt* a merciſull *Saviour*. It is not a *common* favour to *every* man, nor yet is it a *perſonal* priviledge of St *Paul*. *To me* (ſaith this *Apoſtle* a little before) *to live is Chriſt*; and here, *Having a deſire to depart and to be with Chriſt*, put them together, and you may ſee the juſt *latitude* of this *benefit*: *every* one who in ſome meaſure *liveth* to *Chriſt*, when he *dyeth* ſhall be *with him*. What here St. *Paul aſſureth* himſelf of, *Chriſt promiſeth* to the *Thief* on the *Croſs*, *thou ſhalt be with me*; not only *eminent* Saints, ſuch as St. *Paul* was, but *penitent ſinners*, ſuch as the *Thief* was, ſhall be *with Chriſt*. *Bleſſed are the dead* (ſaith St. *John*) *who dye in the Lord*, all who by

by a *lively faith* and timely *repentance die* in, are *bleſſed in being with him.*

This *being with Chriſt*, is that which all *true Chriſtians* pertake of *not before*, and in ſome reſpect *preſently* after their *departure.*

1. We cannot *be with Chriſt* till we *depart*
2 Cor. 5. 6. hence; This *Apoſtle* is expreſs, *Whilſt we are in the body we are abſent from the Lord.* It is one thing to be in *Chriſt*, and another to be *with him*; that is by *faith*, and is *now* attainable: *this* is by *ſight*, and is not to be enjoyed till hereafter; we muſt be *in him* before we *die*, elſe we cannot *die in him*; but we ſhall not be *with him* till we are *dead.* It is *one* thing for *Chriſt* to be *with us*, and *another* for *us* to be with *Chriſt*; that is our *comfort* in *Life*; but this our *happineſs* after *Death.* Now he *walketh* among his *Golden Candleſticks*, the *Churches*; but then it is the *Members* of his *Church* ſhall walk with *him.* Now his *ſpirit* is *with us*, but then it is, that our *ſpirits* ſhall be *with him.* It is *one* thing to come to *Chriſt*, and *another* to be *with him*; that is a *preparation* for this; it being *impoſsible* to be *with him, to whom* we do not *come:* But whereas that is the *duty* of this *life*, this is the *felicity* of that other *life.* Finally, there was a *time* when *Chriſt* was on *Earth*, and then his *Diſciples* whileſt *alive*, had the *honor* to be *with him*, but now he is *gone* into *Heaven*; and therefore we muſt *leave Earth* or we cannot be *with him.*

2. Not *till we die*, and withal *when we die*, we ſhall

ſhall be *with him: From henceforth* is St. *John's* word, *Bleſſed are the Dead. To day* was our *Saviours* language to the *Theif*; and here being with *Chriſt*, is ſet down as the *immediate* conſequent of our *Departure*. Indeed had not Saint *Paul* hoped to be *with Chriſt* before the *Reſurrection*, his *deſire* of *departing* had been *irrational*; it being far *better* to *live*, in doing *Gods ſervice*, then to *ſleep* in a *Grave:* Or if he had *deſired* to *depart*, it muſt have been onely upon the *account* of being at reſt from *trouble*, not of *being with Chriſt:* Nay ſince, as he ſaith in the *next* Verſe, *his abiding in the fleſh*, was *needful* for the *Philippians*, his *deſire* to *die*, and his *ſtrait* about it; had not onely been *irrational*, but *irreligious*, had it not been, that he *perſwaded* himſelf, that ſo *ſoon* as he was *departed*, he ſhould *be with Chriſt*.

Revel. 14. 16. Luk. 23. 43.

Onely a *diſtinction* muſt be here annexed of being *with Chriſt* in our *perſons*, and in our *Souls*; of the *former* our *Apoſtle* ſpeaks, as not to be till the *laſt* day, when we ſhall *meet the Lord in the Air*, and ſo ſhall *be ever with the Lord:* Of the *latter* he is here to be underſtood; the *Union* of the *Soul with Chriſt*, being that which *followeth* upon its *diſſolution* from the *Body*. Saint *John* in a Viſion *ſaw* the *Souls* of them that were *ſlain for the Word of God under the Altar*, that is, *with Chriſt*, who was our *Sacrifice* on *Earth*, and is our *Altar* in *Heaven*; and when we remember that *Chriſt* promiſed it to a *penitent Malefactor*, we muſt not *con-*

1 Theſ. 4. 17.

Revel. 6. 9.

fine it onely to *suffering Martyrs.* The sum is, At the *Resurrection* shall be the *Reunion* of *Soul* and *Body,* and so the *compleat* Glorification of our persons *with Christ*; but *immediately* after *Death,* the *Souls* of all them who were *in Christ* by *Faith,* are *with him* by *sight.*

It were easie to trace the *Footsteps* of this *Truth* in the *Writings* of the *Fathers: Omnes Sanctorum animæ cum Christo sunt, & exeuntes de corpore ad Christum vadunt, expectantes Resurrectionem corporis sui. All the Souls of the Saints going out of the Body, go to, and are with Christ, expecting the Resurrection of the Body*; so *Gennadius,* in St. *Augustine*; and in *another* place of that *Father,* it is expresly said, *Recedens anima ab Angelis suscipitur, & collocatur in sinu Abrahæ, si fidelis est; aut in carceris inferni custodia, si peccatrix est. The departing Soul is received by Angels; and if believing, is placed in* Abrahams *Bosom*; *if impenitent, cast into the Prison of Hell, till the appointed day of its being united with the Body.* Were it *needful,* I could bring many more *testimonies* of this *Truth* out of *Justin Martyr, Gregory Nazianzen, Macarius,* with others. But let St. *Chrysostome* suffice instead of all; and that in this place, where he saith, *The just after Death, are with Christ,* ὑ διὰ ἐισόδ, or as a late Writer conceiveth it should be, ἐσόπτρ, ὑ διὰ πίστεως, ἀλλὰ πρόσωπον πρὸς πρόσωπον. *Not beholding him through a Glass by Faith, but face to face.*

Augst. l. de Eccles. dogm. c. 79.
Il. De Consol. Mort. Serm. 2.
Justi. Mart. Quæst. & Resp. Orthod. 9. 75.
Greg. Naz. in Orat. *Cæsar.*
Macar. Hom. 12.
Chrysost. in *Phil.* Hom. 3.

The *Doctrine* thus *explained* and *confirmed,* becometh

cometh a ſtrong *Argument* proving againſt

The *Pſychopannychiſts*, That the *Soul* doth *not die*, nor *yet ſleep* with the *Body*, until the *Reſurrection*: For the *Souls* of the *good* are *with Chriſt*; and by the *Rule* of *Contraries*, the *Souls* of the *bad with the Devil*; *neither* of them are *with the Body*.

The *Papiſts*, that there is *no Purgatory after Death*, through which the *Souls* of *penitent* ſinners *paſs* before they be *with Chriſt*; for if they be *immediately with Chriſt*, it is in *Paradiſe*, not *Purgatory*: And if *any* one ſhould have *paſſed* through a *Purgatory*, in all *probability* it muſt have been the *Thief*, whoſe *life* had been ſo *flagitious*, *good works* were ſo *few*, and *converſion* ſo immediately *before* his *Death*.

That *Opinion* (which yet I *confeſs*, is *ancient* and *harmleſs*) of *aſsigning* a *place* of *reſt* and *felicity*, to the *ſeparated Souls* of the *juſt* on this *ſide* the *Heaven* of the *Bleſſed*; for if they be *with Chriſt*, it *probably* followeth they muſt be *where he is*, and that is *far above all Heavens*, not onely in *A*, but *The* place of *happineſs*. *Iren. Adv. Hæres. l. 5.*

The *Lutherans* who affirm the glorified Body of *Chriſt* to be *every where*; for then it is on *Earth* as well as in *Heaven*: And what *need* St. *Paul* deſire to *go hence*, that he might be *with him*? But to *enlarge* in *Controverſies*, befits not the *Pulpit* at any time, much leſs when it is *hung* with *Black*. My *Work* now is not the *Confutation* of *Errors*, but a *Conſolation* of the *Mourners*; nor can there be a *better* ground of *comfort*,

then this *Meditation* that our *godly* friends, being
Chryſoſt. ibid. *departed*, are *with Chriſt*. Χαίρομεν ὅτι τοῖς δικαίοις οὐ ζῶσι μόνον, ἀλλὰ καὶ τετελευτηκόσιν, ſaith St. *Chryſoſtome*. *Let us rejoyce over the juſt, not onely living, but dying.* Why ſhould their *departure*, which is a *means* of *joy* to them, be *matter* of *grief* to us? Why ſo much *troubled*, that they can no longer *continue with us*, when as they go to *be with Chriſt*? To *mourn* for *anothers happineſs*, is the *envy* of
John 14. 18. an *enemy*. *If you loved me* (ſaith *Chriſt*) *you would rejoyce, becauſe I go to my Father. Docens ſcilicet & oſtendens, cum chari, quos diligimus, de ſæculo exeunt, gaudendum potius quam dolendum.*
Cypr. de Mort. So St. *Cyprian*, teaching us rather to *rejoyce* then *weep* at *our friends departure*, who ſeem to *ſay* to us, *If you loved us, you would rejoyce becauſe we go to Chriſt*. A *conſideration*, which as it may *take* off our *unwillingneſs* to *part with*, ſo it ſhould make us *willing* to *go after them*; and this leads me to

Gen. 2. *Partic.* 1. St. *Paul's affection*, and therein

The *Quality* and kinde of it, namely an *affection* of *deſire*, *Having a deſire*: St. *Paul* was not onely *content* to *die*, and *willing* to *live*, but *content* to *live*, and *willing* to *die*; nor was it a ſlender *wiſh*, but ἐπιθυμία, a *fervent deſire*; and that not *tranſient*, but *permanent*, ἐπιθυμίαν ἔχων; not onely *deſiring*, but *having a deſire* as it were *fixed* and ſetled in his minde.

For the *further opening* of St. *Pauls deſire* in reference to *death*, it will be needful to *reſolve two Quaries*; the *one* concerning the *poſſibility*, whether

ther *any man can desire* Death? and the *other*, concerning the *legitimacy*, whether *any good man may* desire it?

1. It may *rationally* be *enquired*, *how any man can desire to die?* since *onely good* (either in *reality* or *appearance*) is the *object* of *desire*, when as *Death depriveth* us of *good*, nay, is the *worst* of *temporal evils*.

But to this it is justly *answered*, That however *Death considered* in *it self* is an *evil*, and so *formidable*; yet to a *good* man it *becometh good*, and so *desirable*. Our *Apostle* expressing *Death* as the *object* of his *desire*, *cloatheth* it with a *smooth* word to *depart*: And if you please a little more *narrowly* to look into the *use* of the *word*, you shall finde it *represents* Death as *advantageous*, and consequently to be *desired*.

Sometimes it is used of a mans *returning to his home* or *Countrey*: St. *Jerome* renders it *reverti*, *Tertullian recipi*; the *Mariners* going forth to *Sea*, are said λύειν to *loose* from the *Haven*, and when they do this by way of *return homeward*, αναλύειν εἰς τὰ οἰκεῖα ἀπὸ τῶν ξένων ἐπάνοδος. ἀνάλυσις κέγεται. *a return from strangers to ones own home is thus stiled*: It is *applied* to *Conquerors* coming back from the *Wars*; and the *Lords returning home* from the *Wedding*, is *expressed* by this *phrase*. Whereas *all men* are in *truth*, and *good* men in their *own esteem strangers*, by *Death* they *go home* to their *Heavenly* Countrey, *Quis non peregrè constitutus properaret in patriam regredi?* What *stranger* doth not *long* to *return* to his *native* soyl? nothing more *natural*

Jerome. *Tertullian.* Luk. 12. 36. *Cypr.* ibid.

to

to a man then to *love* his *home*; Death is a *departure home*.

Sometimes it is uſed for mens being *ſet free from Bonds and Priſon*; and of *Oxen*, when after their *labor* in the *Evening*, the *yoak* is taken from off their *Necks*. The *Body* is as it were the *Priſon* of the *Soul*, yea, the *whole World* is but as a *larger Priſon*, to a *Saint*, from which *Death* ſets him free. *Diſſolvi non quæreret Paulus niſi ſe proculdubio vinctum videret. In that St.* Paul *deſired to be looſed, no doubt he apprehended himſelf a Priſoner.* Was ever *any* man in *love* with his *Fetters?* And what *Priſoner* doth not *groan* for enlargment, or *captive* would not *welcome* liberty? *Death* is a *Departure* out of *Priſon*.

Greg. M. l. 5. c. 40.

Once more, It is *ſometimes* uſed of *going to Bed*; we are *wearied* in the *day* of our life with manifold *labors*, at the *Evening* of *Death* we *go to our Bed*: So the Prophet *Iſaiah*'s expreſſion of the *Righteous*, *When they periſh, they enter into their Beds*. Doth not the weary *Laborer* long to be in *his bed* of *eaſe* and *refreſhment?* *Death* is a *Departure* to *our Bed*; and no wonder if under *theſe* conſiderations of *reſt* and *liberty*, and *returning home*, it be the *object* of *deſire*.

Iai. 57. 2.

To *all* this it may be further *added*, That the *primary object* of St. *Paul*'s deſire, was not the *departure*, but *being with Chriſt*. *Suitable* to this it is that elſwhere he ſaith, *We that are in this Tabernacle do groan being burdned, not for that we would be uncloathed, but cloathed upon.* That which a *Chriſtian* ſo *earneſtly* deſires, is the *ſtate* of *bliſs* in

2 Cor. 5. 4.

the

the *enjoyment* of *Chriſt*. *Death* is onely deſired in *order* to *that*, and *that* upon *neceſsity*, becauſe there is no *going* to *Chriſt*, without a *departure* hence; otherwiſe the *beſt men* would *abhor* it. By *this* time you ſee the *Reſolution* of the *firſt Quæry*, which amounts to this, That *Death* was not by St. *Paul*, *Is not*, *cannot* be *deſired* by *any one*, but onely *in ordine ad aliud*, in *order* to that which *followeth* it, and eſpecially the *being with Chriſt*.

The *Quære* which would *next* be ſatisfied, refers to the *Legitimacy*, *Whither*, *and how far Death may be deſired?* To which *end*, be pleaſed to *know*, that that *deſire* of *Death* which is *lawful*, yea, not onely *lawful*, but *excellent*; *Quære* 2.

1. Is not *Active* but *Paſsive*; ſo the *Vulgar Latine* reads it, *Cupio diſſolvi*. *I deſire to be diſſolved*. In ſome *caſes* the *truth* of our *deſire* is teſtified by the *endeavor*; but it is not *ſo in this*; that *command* of *killing*, reſpects a *mans ſelf* as well as *others*, and *forbids* not onely the *act*, but the *endeavor*: He that by *neglect* of *good means*, *ſhortens* his *life*, or by any *evil means attempts* the *haſtning* of his own *Death*, being no other in *Gods* account, then a *ſelf-murderer*. We muſt not *deſire Death*, as we *deſire Grace*; we ought ſo to *deſire Grace*, as to *uſe all ways* for the *obtaining it*; we muſt not ſo *deſire Death*, as to take *any courſe* for *accelerating* it. Vulg. Lat. Exod. 20. 12.

2. Not *impatient*, but *ſubmiſsive*; not *repining* at *Gods delays*, but *waiting* his *leiſure*; *if God pleaſe*, or *when God pleaſeth*, is the *language* of a *Chriſtian*; as in *others*, ſo in *this* matter. Indeed *Simeon* prayeth, *Now letteſt thou thy Servant depart in peace*; Luk. 2. 29.

but

but it was as appeareth by that *addition (according to thy Word)* becauſe having *ſeen* the *Meſsiah*, he knew the *time* of his *diſſolution* was *come*. We muſt not *limit God* to *this* or *that ſeaſon*: And whileſt we deſire the *thing*, we muſt contentedly wait the *time*. *Sapiens è vita non fugere debet, ſed exire*, ſaith *Seneca*. *A wiſe man muſt not flie, but go out of life*. He learneth *accipere*, to *receive* Death *willingly*; but he hateth *arripere*, to *run* upon it *deſperately*: Nor dare he *break* the *Priſon doors*, though he be *ready* (when *God* ſets them *open*) to *go forth*. *Animus piis omnibus retinendus eſt in cuſtodiâ corporis, nec injuſſu ejus à quo ille eſt nobis datus ex hominum vita migrandum*, ſaith the Orator. Our *Soul* muſt not be *diſmiſt out of*, without his *leave* who *infuſed* it into the *Body*. In this reſpect the *good man* hath a *deſire* at *once* both to *live* and to *die*, according to *Divine* appointment. If *God* will have him *continue* longer on *Earth* to *do* him *ſervice*, he is *willing*; and if he will *take* him to himſelf, he is *willing*; reſolving ſtill to bow his *will* to *Gods*.

Sen. Ep. 24.

Cic.

3. Laſtly, Not *Carnal*, but *Spiritual*. *Many* there are, who *wiſh* themſelves in their *Graves*, meerly out of *diſcontent* at the condition of their life; either becauſe they *have not* what they *would*, or *ſuffer* what they *would* not. Some there are who *deſire* to *die*, that they may be *in Paradiſe*, rid of *miſery*, and enjoy *felicity*: But the *right deſire* after *Death*, is upon *higher* and *ſpiritual* Grounds, not ſo much to be *free* from *ſorrow*, as *ſin*: To be in *Paradiſe*, as to be

be *with Chriſt*. Indeed, theſe words *to be with Chriſt*, are both *Incentive* and *Directive* to our *deſire* of *Death*. No *ſtronger Argument* why we ſhould *deſire* it; no *higher end* for which we ſhould *deſire* it. *What* can make *Death welcome* to us, if this of *being with Chriſt* will not! Nor ſhould *any* conſideration make it *more welcome* to us, then this of *being with Chriſt*. And thus you have the *ſecond Queſtion* anſwered; the *reſult* whereof is, that provided we do not *haſten* our *own* death, but *are content* to tarry *Gods time*, and that we do not onely or chiefly *wiſh* it for *ſelf-ends*; we *may*, nay, we *ought* to *deſire* (if *God will*) that we may *depart* and *be with Chriſt*: And this is that whereof our *Apoſtle* hath here given the *Philippians*, and all *Chriſtians*, a *Pattern*.

But, O my Brethren, how doth St. *Pauls* deſire upbraid our *backwardneſs*, and chide our *fears*? It was St. *Cyprians* complaint of the *Chriſtians* in his time, and it is ſtill true: *Obnitimur & reluctamur & pervicacium more ſervorum ad conſpectum Domini cum triſtitia & mœrore perducimur, exeuntes iſtinc neceſſitatis vinculo, non obſequio voluntatis: We reſiſt and ſtruggle, and like peeviſh ſervants, muſt to our grief and ſorrow, be forced into our Lords preſence, going hence not with a willing obſequiouſneſs, but out of a compelling neceſſity.* Cypr. de Mort. *Omnes refugiunt terminum ad quem currunt*, ſaid *Seneca*: Truly, *all men would flie from the Goal of Death to which they run.* Sen. Ep. I am *afraid* the moſt *Chriſtians* are unwilling that ſhould be

Cypr. de Mort. *granted* for which they *pray*, when they ſay, *Thy Kingdom come*; in which reſpect, the forementioned *Father* expoſtulateth; *Quid oramus & petimus ut adveniat regnum cœlorum, ſi captivitas terrena delectat? Why do we daily pray that the Kingdom of Heaven may come, when as we are ſo much pleaſed with a captivity on Earth?* The truth is, *we* are ſo far from making *Death* the *object* of our *deſire*, that it is the *ground* of our *fear*; yea, we *tremble* at the *very thought* of it. Indeed, that *they* ſhould *fear* Death, who being called *Chriſtians* lead *wicked lives*, is no *wonder*; and *well* were it, if *many* of them did *more fear* it

Idi ibid. then they *do*. But why? O why this *puſillanimous* ſpirit in *good* Chriſtians? *Let him be afraid to die, who is not born again of Water, and of the Spirit*; who *looketh* upon the *continuation* of life, as a *reſpite* from *torment* to come, and his *firſt death* to be a *paſſage* to a *ſecond*. But for *Believers*, who are the *Children* of *God*, *Members* of *Chriſt*, and *Heirs* of *Glory*, to be *afraid* to *depart*, how *incongruous?*

Receive therefore a *word* of *Exhortation*, *Give not over* till you have brought your *hearts* to this ſweet *frame*. He hath not *enough con'd* Happineſs that is *loth* to *go* to it, though it be through a *dead Sea*; nor can he be juſtly thought *deſirous* of *Heaven*, who is *unwilling* to ſhake *hands* with *Earth*. It was juſtly ſaid to that *lame begger*, who refuſed the *offer* of his *Prince* to take him into his *Coach*: *Optime mereris qui in luto hæreas, Thou well deſerveſt to ſtick in the mire*. And ſurely, it is but *fit* that

that they ſhould *live* and *lie* in *ſorrow*, who are *unwilling* that *Chriſt* ſhould *take* them *up* to *himſelf*. What is the *Devils* great *deſign*, but to *keep* our *Souls* from *Chriſt*, and ſhall we *comply* with *him* in an *unwillingneſs* to *depart*, that we may be *with him*? Our Bleſſed *Jeſus* willingly came down *from Heaven* to *Earth*, that he might *be with*, and *die for us*. Shall not we willingly *go* from *Earth* to *Heaven*, though it be *by Death*, that we may *be* and *live with him*? Eſpecially conſidering the great *advantage* which hereby accrueth to us. And that leads me to

3. The *equity* and *juſtneſs* of the *Reaſon* enducing St. *Paul* to this deſire in thoſe words *which is far better*. The *Emphaſis* of the *Greek* phraſe is very obſervable; it is κρεῖσσον, *better*, nay, μᾶλλον κρεῖσσον, *far better*, nay, πολλῷ μᾶλλον, *much rather*; or (as our Tranſlation) *far better*. The *Arabick* ſeemeth to labor in *expreſsing* it by *two* words of the ſame ſignification, *which is far more excellent and tranſcendent*, withal annexing the *Pronoune* (*for me*) which is not *mentioned*, but to be *ſupplied* in the *Greek*. To *die* in reſpect of *all*, is not *better* then to *live*; but in reſpect of *them* who dying are *with Chriſt*. For St. *Paul* to *die*, though it were to *be with Chriſt*, was not *better* for the *Philippians*; he intimateth in the next Verſe, that it was *needful for them* that he ſhould *live in the fleſh*; but for *himſelf*, it was *better*, *far*, infinitely *far better*, that he ſhould *depart* and *be with Chriſt*. *Arab.*

And now I am *faln* upon a *pleaſant* ſubject, the *tranſcendent happineſs of being with Chriſt*. But I

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And now I am *faln* upon a *pleaſant* ſubject, the *tranſcendent happineſs of being with Chriſt*. But I

cannot *long* inſiſt upon it, nor if I *ſhould*, am I able *fully* to *unfold* it. We ſhall never *know* the *bliſs* of *being with him*, till we *come* to *be with him*. Onely in a *few* words let me give you a *glimpſe* or *taſte* of its ſurpaſſing *excellency*.

To this end, I ſhall make *uſe* of that *threefold* good which is the *object* of mens *deſire* in this *world*, and maketh them ſo much in *love* with it, namely, *Profit*, *Honor*, and *Pleaſure*; in *all which* reſpects it is *far better to be with Chriſt*.

1. It is *far better* in point of *profit*. *Chriſt* is ſaid by the *Author* to the *Hebrews*, to be *appointed*
Heb. 1. 2. *heir of all things:* Being now *in Heaven*, he is *in poſſeſſion* of theſe *all things*, whereof he is *heir*: And when we ſhall be *with him*, we ſhall be συγκλη-
Rom. 8. 17. ρονόμοι Χριστῦ, *coheirs with Chriſt*; who (though our Elder Brother) admits us to have a *ſhare* in the
Prov. 8. 18. *Inheritance*. Whatſoever we *enjoy* in this *World*, is but a ſmall *pittance* in compariſon of that *Inheritance*. *Chriſt* in the Perſon of *Wiſdom*, ſaith of *himſelf*, *With me are riches, yea, durable riches*. With him; they are not *for himſelf* onely, but *all* that are *with him*: Yea, whereas the *riches* of this *World* are *uncertain*, thoſe are *durable*; and therefore as to *wealth*, it is *better, far better to be with Chriſt*.

2. It is *better* in point of *Honor*. To *be with*
Epheſ. 2. 6. *Chriſt*, is to *ſit together with him in heavenly places*; that is, St. *Pauls* phraſe to the *Epheſians*. More then ſo; it is to *ſit with him in his Throne*; that is
Revel. 3. 21. St. *Johns* phraſe. The *Saints with Chriſt* have a full *view* of his *glory*. So our *Saviour* prayeth;

Father,

Father, I will that thoſe whom thou haſt given me, be where I am, that they may behold my glory which thou haſt given me. Nor do they onely *behold*, but *participate* of it. Συνδοξα ζωμεν, we are *glorified together* with him; yea, συμβασιλευσομεν, we *ſhall reign with him*. They are both St. *Pauls* phraſes, which *latter* fully anſwers to that of *ſitting with him in his Throne*. Whereas the *Servants* of *Chriſt* in this World, are for the moſt part in a *low* and *mean* condition, they ſhall be no leſs then *Kings* when they are *with Chriſt*; having *Crowns* on their *heads*, and *Scepters* in their *hands*, far *excelling* all *ſecular dignities*. And therefore as to *honor*, it is *far better to be with Chriſt*. John 17. 24. Rom. 8. 17. 2 Tim. 2. 12.

3. Once more; It is *better* in point of *pleaſure*. To *be with Chriſt*, is to *Sup with him*, ſo St. *John*; and no *dainties* ſo ſweet as thoſe which are *prepared* for us in that *Supper* of *Glory*. To be *with Chriſt*, is to be *with him in Paradiſe*; and no *delights* comparable to *thoſe* of *Paradiſe*. It is to *be with* the *Fountain of Life*; and no *Waters* ſo ſweet as thoſe which we *drink* at the *Fountain*. It is to *be with the Sun of Righteouſneſs*; and if there be a great deal of *refreſhment* in the *beams* which this *Sun* ſometimes *darts* upon us whilſt we are *here*, O what *content* is there in *being with the Sun* it ſelf! The truth is, *none* of theſe *carnal* pleaſures which this *World affords*, can give the *Soul ſatisfaction*; ſo that as the *Dove* found no *reſt* till it *returned* to the *Ark*, it findes no *content* till it come *to Chriſt*. Our greateſt *joy* here, is the *hopes* of being *with him hereafter*; to whom thoſe words of the *Pſalmiſt* may Revel. 3. 20. Mal. 4. 2.

be

Pſal. 16. 10. be truly applied: *In thy preſence is fulneſs of joy, and at thy right hand are pleaſures for evermore.* And therefore as to *Pleaſure*, it is *far better to be with Chriſt.*

Indeed, well may being *with Chriſt* be *better* then all *enjoyments* on *Earth*, when it is the *beſt* of *Heavens Happineſs*. It is true, we ſhall in Heaven *be with* our *godly Friends*, with all the *holy Patriarchs, goodly Prophets, glorious Apoſtles, noble Martyrs, faithful Confeſſors, glorified Saints*, and *bleſſed Angels*; but *all this* is *nothing* to the *bliſs* of being *with Chriſt*. It is the *preſence* of *Chriſt* which is the *Heaven of Heavens*: Without him, *Heaven* would *not be Heaven*; and *with him*, even *Hell* would be *Heaven*. *Whom have I in Heaven but thee?* ſaith *David* to *God*. What were theſe *viſible Heavens* without the *Sun?* What were the *Empyreal Heaven* without *God* and *Chriſt*.

Pſal. 73. 25.

By what hath been ſaid, it appeareth that St. *Paul's deſire* of *death* was not an *extravagant paſſion*, but a well *grounded affection*, nothing being more *rational* then that *every one* ſhould *moſt deſire* that which is *beſt* for him. O let us learn to have the *ſame eſtimation* of *Chriſts preſence*, and then we ſhall have the *ſame affection* to *death* which St. *Paul* had! The Queen of *Sheba* ſaid to *Solomon*, *Happy are theſe thy ſervants which ſtand ever before thee.* But, *O how happy are they that ſtand before, and are ever with thee, O Bleſſed Jeſus!* It was a devout *ſpeech* of old *Bullinger*, Socrates *gaudet ſibi moriendum eſſe propterea, quod* Homerum, Heſiodum *& alios præſtantiſsimos viros ſe viſurum crederet: quanto magis*

1 King. 10. 8.

Bulling.

magis ego gaudeo, qui certus ſum me viſurum eſſe Chriſtum ſervatorem meum, &c? Socrates *rejoyced at death, believing he ſhould ſee* Homer, Heſiod, *and other excellent men, how much greater is my joy, who am ſure, beſides many holy men; to ſee my Saviour Chriſt, the eternal Son of God in the fleſh?* Cercidas (as we read in *Cælius Rhodiginus*) told his Friends on his *dying bed*, He left this life with *delight*, in an apprehenſion of *enjoying* after his *death* the company of *Pythagoras* the Philoſopher, *Hecateus* the Hiſtorian, *Olympus* the Muſician, and *Homer* the Poet. O with what *cheerfulneſs* ſhould we *depart* in the aſſured *hope* of enjoying not onely the *Society* of *Abraham*, *Iſaac*, and *Jacob*, but *Chriſt* himſelf! When the *holy Apoſtle* St. *Peter* was upon the Mount *with Chriſt* at his tranſfiguration, he crieth out καλὸν ἐστι, it is *good for us to be here.* How much more *reaſon* have *we* to ſay of being *with Chriſt in Heaven*, It *is good*, It *is beſt*, infinitely *beſt* for us to *be there.* And therefore as *Moſes* went up to a *Mount* to *die*, ſo we ſhould gladly *die*, that we may *go* up to that *Mount* where *Chriſt* is.

Matth. 17. 4.

Cæl. Rhodig. l. 21. c. 44.

I end this: There want not many *compariſons* to be made in this kinde, whereby *Death* may be rendred *deſirable*, but none ſo *cogent* as *this.* We ſhould be *willing* to *depart*, becauſe it is *better* to be *at home* then in a *ſtrange place*: To be in a *Palace*, then a *Priſon*; in a *Paradiſe*, then a *Wilderneſs*; at *reſt*, then in *labors*; and to be *free* from *ſin*, then to *fall* into it. But much *more* willing, becauſe it is *far better* to be

See my Sermon called the *Epitaph of a godly man.*

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There is in every *one* of us (nor was it *extirpated* in St. *Paul*) a *natural deſire* of *life*; in which reſpect it may ſeem *ſtrange* that the *Apoſtle* ſhould be *in a ſtrait*, which of theſe to chuſe; but as on the *one* hand St. *Paul* had that which was *common* with him to *all* men, a *natural* deſire of *life*; ſo on the *other*, he had that which was *peculiar* to him, and ſuch as *he* was, *ſtrong Chriſtians*; a *ſpiritual deſire* of *Death*; nor was *this leſs* fervent then that. No wonder if he *were in a ſtrait.*

There was in St. *Paul* (as there is in *every good Miniſter*) a *love* to his *people* the *Philippians*, who were a *part* of his *care*, in reſpect of *whom* he very well knew how *advantageous* his *life* would be. I but this *holy Apoſtle* had an *ardent love*

love to *Christ*, which made him (as all *perfect Christians* do) *long to be with him*; yea, as it were *impatient* of *death*, and this put him into a *strait*: Much like that which *would* (to use *Zanchy* his comparison) *afflict* a *tender Mother* and *affectionate Wife*, when she is called upon to *go* to her *Husband* in some *remote* place, and withal to *leave* her *Children behinde* her, when yet *perhaps* they are not *able* to *help themselves*: Or (to use St. *Bernards* allusion) which would distress a *Begger*, when being *hungry*, she is *invited* to *come* into a *rich mans* table and *refresh* her self, but she must leave her *unquiet childe* at the door. *Zanch.* in loc. *Bern.* Serm. 12. in *Cant.*

What the *result* of the *Apostles* determination was, appeareth in the *subsequent Verse*, namely, to be *be content to abide in the flesh*. And it was *Judicious*, yea, *Religious*, since on the *one* hand the *prejudice* to him in *living*, would be onely a *retarding* of his *bliss* in *Christs presence* for a *time*: But on the *other* hand the *danger* to them might be *great* through his *dying*, by reason of the many *false Teachers* which endeavored to *subvert* their *Faith*, and so *destroy* their *Souls*, by which likewise would accrue *dishonor* to *Christ*. So that *Charity* to the *Philippians* good, and *zeal* to *Christs* glory, did at last *weigh* down the *Scale*; but still it was not without *much ado*, many debating and *perplexing thoughts* which did *arise* from his earnest *desires* of *enjoying* him *whom his Soul loved*.

And now that the *same desire* which was in this holy *Apostle* may be *imprinted* on our *hearts*, I shall briefly commend *these* following Counsels.

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1. *Let our affections be alienated from this world.* When the *entangled Bird* would *flie* upwards, the *ſnare* pulls it back. Thus doth *worldly love* hinder us from *mounting* Heaven-ward in our *deſires* to *be with Chriſt.* You have oft-times *beheld* the *ſorrowful* parting of *dear Friends*, what *delays* and *tears*, *ſalutes* and *looking back*, ſo *loth* are they to *leave* each other. Thus muſt it needs be between the *world*, and *him* that is a *friend* of the *world.* *Ejus eſt in mundo diu velle remanere quem mundus oblectat*, ſaith St. *Cyprian.* He that is *taken with*, cannot but *deſire* to *continue in the world*; and it is a *kinde* of death to *think* of *parting* with it, which he *knoweth* muſt be when *death comes.* And therefore ſaid an *Ancient* truly, *The Soul can never willingly be ſeparated from the Body, till it be taken off from theſe worldly pleaſures.*

Cypr. ibid.

Dialoch.

2. *Let no ſin have dominion over us.* When the *ſting* is *plucked* out of the *Serpent*, it is not *terrible*, but *amiable.* St. *Paul* hath told us, *The ſting of death is ſin*; O let us *pluck* it out by *repentance!* It is *impoſſible* for him who *lieth in ſin* to *live with Chriſt:* Well may he be *afraid* to *die.* Indeed, if a *wicked man deſire* to *die*, it is out of *ignorance* and *incogitancy*, becauſe he doth not rightly *apprehend*, or at leaſt ſeriouſly *conſider* what *followeth* after death. Alas, it were *far better* for an *impenitent* ſinner to *live* here, though in *meanneſs* and *miſery*, then to *go hence*, and be with *Devils* in *torment* to eternity. O let it be our *care* in *life*, to *ſeparate ſin* from our *Souls*, and then the *ſeparation* by death of our *Souls* from our *Bodies*, will be a *means*

1 Cor. 15. 56.

of

of the *union* of our *Souls* with *Christ*, and consequently an *object* rather of *joy* then *fear*.

3. *Let our Faith grow up to a full Assurance.* It was by *Faith* that *Moses* refused *Pharaohs Treasures, and chose affliction with the people of God*; and *by Faith* it is that we are enabled to *contemn* life, and *desire death*. Those things which are so *glorious* in the *worldlings eyes*, are to *Faith contemptible*; and those things which are so *dismal* when *looked* upon with an *eye* of *sense*, become *amiable* to the *eye* of *Faith*: Even *death*, which is the *King of Terrors*, is to a *Believer*, a *Queen of Desires*. That he who *questioneth* whether there be a *life* after *death*; or who *doubts* whether he shall *partake of it*, should be *afraid to die*, is no wonder. He that *knoweth not* what shall *become of him* when he *goeth hence*, may well be desirous to *stay here*. And therefore let us *strengthen* our *Faith* in the *Promise* of *Eternal life*, and *make our calling and election sure*.

4 Finally, *Let our love to Christ be more and more inflamed*. *Love* is *desirous* of *Union*, and if *fervent*, will *break* through all *difficulties* to the *enjoyment* of its *object*: *Friends* delight much in each *others society*. What *loving Wife* would not willingly *be with her Husband?* I, and *go to him*, though it be over the *boysterous Seas? O when shall I come* Psal. 42. 2. *and appear before God!* was *Davids* wish; arising from his *zealous* love to *Gods presence* in his *Sanctuary*. *Come Lord Jesus, come quickly*, is the *voice* Revel. 22. 20. of the *Church* earnestly *longing* after his *approach*, because she dearly *loveth* him. And from this sweet *Spring* bubbled up that affectionate *wish* of an

Ancient, Utinam essem cum Christo meo! O that I were with my Christ! Moritureat qui nolit esse cum Christo, as St. *Cyprian* excellently. *Let him be afraid to die, who would not be with Christ*; to which he cannot be *unwilling* who hath a sincere *affection* towards him.

Cypr. ibid.

Thus let us *remove* out of the way those *stumbling blocks* of *reigning wickedness*, and *worldly love*; let us *take* to our selves the *Wings* of *Faith in*, and *love to Christ*; so shall we *make haste* in our *desire to be dissolved, that we may be with him.*

HAving given a *dispatch* to the *Text*, it now *remaineth* that I adjoyn a *few words* concerning this our *deceased Sister*, whose *Remains* are to be *laid* up in the *Grave*. And truly, whither you *look* upon *Her* in *Her Life* or *Death*, in *Her Health* or *Sickness*, you shall finde *Her* a *Pattern* of many *Graces*. *She* was the *Daughter* and *Neece* of Two Reverend *Ministers* of the *Gospel*, now with *God*: And as I doubt not but *She* had a *Religious Education*; so *She* retained the sweetness of that *Liquor* with which *She* was at *first* seasoned. That *truly Reformed Religion* of the *Church* of *England*, wherein *She* had been *grounded* and *established*, *She* constantly *professed*, and in some measure *practised*. *She* was an *Affectionate Wife*; a *Tender Mother*; a *Prudent Mistress*; a *Friendly Neighbor*; a *Vertuous Woman*; and a *Devout Christian*.

Mr. *Abraham*, and Mr. *Isaac Calfe.*

It pleased *God* of late to *visit Her* with *much sickness*, which *She* underwent with *much Patience*, being often heard to say, *Shall I kick against my Maker?*

In

In *Her* last sickness *She* was *full* of *Heavenly Expressions*, by which *She* gave *Testimony* of the *Graces* of *God* conferred upon *Her*. *She* renewed *Her Repentance* and *Godly sorrow* for *Her* sins; for though *She* blessed *God* who had *kept Her* from notorious sins, yet *She* could not but *accuse Her* self for *many neglects* and *infirmities*; being much troubled that *She had spent Her time so ill, and not done that service for God She ought*. *Ardent* were *Her longings* after *Gods favor*, often saying, *A Reconciled God is worth all the World*. *She* testified *Her submission* to *Gods* dispose, by that sweet language, *If it were Gods will, I am content to live, but not else*. *Her affections* were much *taken off* from the *World*; for which reason *She* said, *She was unwilling Her Children should be about Her Bed, least they should steal Her heart from God: And though She had the World at Will, yet She accounted all dung that She might win Christ*. It pleased *God* to suffer *Satan* to *Winnow Her*, but *Her Faith* did not *fail*, and after some *conflicts She* got the *conquest*, triumphing over him, bidding *defiance* to him, casting *Her Self* in an humble *confidence* upon the *merits* of *Her Redeemer*. Finally, when *She* was desired by *Her Friends* to forbear *much speaking*, least it should exhaust *Her Spirits*; *Her* reply was, *Can I spend my self better then for God?* With whom I trust *She* now is, which since it is *far better* for *Her*, I hope it will not be too *much trouble* to *Her Relations*. Let not *Her dear Husband* grieve inordinately, since *She* is *gone* to *Her better Husband, Christ*. Let not *Her affectionately Aunt* mourn immoderately,

ly, because *She* is gone to *Her Heavenly Father*. Let none of *Her Friends* weep much for *Her*, who is with *Her best Friend*; rather let *all* of us learn to *follow Her* in those *Vertues* which *She practised*, that we may attain that *Glory*, whereof (I hope) *She* is *possessed*, whither he *bring us* who hath *dearly bought us*, *Christ Jesus the Righteous*. Amen.

FINIS.